

more than seventy having a diameter of fifteen to twenty-five feet. Most of the trees have been named, some for famous generals of the United States and others for statesmen and various states of the Union. "The Father of the Forests," now down, is estimated by Hittel, in his *Resources of California*, to have had a height of 450 feet and a diameter at the ground of more than forty feet when it was standing. "Massachusetts" contains 118,000 board feet of lumber; "Governor Stoneman" contains 108,000 board feet, and the "Mother of the Forest," burned in the terrible forest fire which licked its way into a part of the grove last summer, contains 105,000 board feet. Each of these trees named grows as much lumber as is grown ordinarily on fifteen or twenty acres of timberland. The bark runs from six inches to two feet in thickness. Among the other large named trees in the two groves are: Waterloo, Pennsylvania, James King, Old Bachelor, Pride of the Forest, Daniel Webster, Sir John Franklin, Empire State, U. S. Grant, W. T. Sherman, J. P. McPherson, Abraham Lincoln, Connecticut, Ohio, Grover Cleveland, Mrs. Grover Cleveland, Dr. Nelson, General Custer, Dr. J. W. Dawson, General Hancock, Knight of the Forest, Two Sentinels, and Old Dowd.

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### BROADENING.

BY CHARLES J. WOODBURY.

Mary may not have been of all  
 Immaculate of mothers.  
 May be the flash that blinded Paul  
 Has blinded more good brothers.  
 Perhaps from Patmos what John saw  
 Was but a passing panic  
 Of sea and sky disturbed by law,  
 A spectacle volcanic.  
 What if within Messiah lurked  
 Some flaw that found correction?  
 What if there were no wonders worked;  
 And if no resurrection?  
 Yet dreams and gleams as high as these  
 Come, blessing and unsealing,  
 To those who seek the verities  
 And follow their revealing.  
 And Heaven is his who now on earth  
 Gives Heaven or tries to give it.  
 There is no faith of better worth;  
 And good believers live it.

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### BOOK REVIEWS AND NOTES.

ASCHERA UND ASTARTE. Von *Paul Torge*. Leipsic: J. C. Hinrichs, 1902.  
 Pp. 58. Price, \$2.50.

The name and the meaning of Aschera has offered many difficulties to translators of the Old Testament. Professor Smend regards it as a substitute for a holy tree. Professors Guthe and Hoffmann speak of it in a similar

sense and declare that this pole represented Yahveh or Baal. Professor Stadel regards the Greek hermae, viz., the pole terminating in the head of a god as a counterpart of the Semitic Ashara. The Deuteronomic authors of the Old Testament would make us believe that Aschera is a Canaanitic goddess who is presumably to be identified with Astarte. The historical passages of the Old Testament prove that it is a sacred pole which is put up, painted and hewn down, burned, etc., all expressions indicating that it is a wooden pillar. Professor Robert Smith thinks that it is sometimes a real tree, and Professor E. Meyer insists that it is a sacred tree, not the goddess herself. Professor Baethgens looks upon the Aschera as a phallic symbol, while Professor Movers declares that Aschera is an old Phœnician goddess of a licentious character, different from the virgin deity Astarte. Professor Torge has devoted the present essay to an investigation of the nature of Astarte, and he discusses in several chapters the tree worship of the Old Testament, the meaning of Aschera in the several Old Testament passages; the introduction of the Aschera into the cults of Israel; the material of which it is made; the significance attributed to the Aschera in the Old Testament; the difference and the similarity between the Aschera or wooden pole and the stone pillar called Masseba; the goddess Baalat and her relation to Astarte and Aschera; the queen of heaven; the distribution of Astarte worship; and finally the goddess Aschera.

Paul Torge comes to the conclusion that the wooden pillar called Aschera represents a definite deity which however, has almost disappeared from the Semitic pantheon. Only some stray notes are preserved but they offer definite evidence of her existence. Professor Winckler has traced her name in the Tel El Amarna tablets, and a man bears the name Abad Aschera. He is said to be the son of Azir and was successful in reconquering the country Amuru from the Egyptians and restoring it to his countrymen. In these tablets the name Ashratum is marked with the ideogram of gods which makes it unequivocal that it is the name of a deity. According to Delitzsch's Assyrian Reader the name is the feminine form of Asar, and means the splendor of bliss or the Saviour goddess.

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An encyclopedia of religious knowledge is a tremendous undertaking, and the publishers of the *Schaff-Herzog Encyclopedia* have done their best to bring up to date the standard work of German scholarship edited by the late Herzog, an enterprise which was begun by the late Rev. Schaff. The work is very extensive and it is natural that here and there an error might slip in. Our attention was called to a mistake in this great work, through an item which appeared in *The Chicago Tribune* under the date of March 18, which concerns personally the Editor of *The Open Court*. We will add that the item which appears under his name was not submitted to Dr. Carus, and that it contains an error to the correction of which he is anxious to give the utmost publicity.

We wish also to say that by a strange oversight this same encyclopedia does not contain the name of the Hon. C. C. Bonney, the originator of the Religious Parliament, an account of whose life and work was published in *The Open Court*, Vol. XIV, p. 4. We here reprint the *Tribune's* entire review of the *Schaff-Herzog Encyclopedia*:

"The second volume of *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Funk & Wagnalls Company) abundantly maintains the promise of the initial volume. The aim to combine the two qualities, the scholarly and the popular, has plainly kept in view. To do this has required no little sagacity and skill on the part of the chief editor, as well as of all of his associates. Of extreme importance of course is the just sense of proportion. Certain subjects, as that of the 'Bible,' for instance, are treated with great fullness. As in the previous volume, the element of biography, modern as well as ancient, is given much prominence. In fact, the department of what might be called 'Who Is Who' is much in evidence. Perhaps in some cases too much so.

"The biographical sketches of so many persons, more or less known to fame, who are still living, have an interest to the reader if he happens already to know something about them. A pleasant account is given of our friend, Dr. Paul Carus, 'philosopher and student of comparative religions,' but he is mistakenly credited with being the 'inaugurator and president of the parliament of religions' in connection with the Chicago exposition. That great distinction, it should never be forgotten, belongs to the late Charles C. Bonney. It was he who conceived the idea and the scheme of all the various world's congresses, including that of the parliament of religions. Nobody could be more earnest in according to Mr. Bonney this unique honor than Dr. Carus himself, who was to the end one of Mr. Bonney's closest friends.

"This encyclopedia is sure to prove a publication of a truly immense educational value that will be keenly appreciated by thousands of intelligent laymen, as well as ministers. To have it and have the habit of continual reference to it would be in fact a kind of constant 'university extension' course."

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Ettie Stettheimer has published in the *Archives of Philosophy*, edited by Frederick J. E. Woodbridge, an addition to Professor James's philosophy under the title *The Will to Believe as a Basis for the Defense of Religious Faith*.

The pamphlet bears the subtitle "A Critical Study." After an exposition of James's doctrine, it is treated as a defense of religious faith at the cost of pure knowledge and of objective reality. In Chapter V, the defense of religious belief is set forth as a "vicious circle."

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We wish to state that the editorial article on "Nestorius and the Nestorians," which appeared in the March *Open Court*, contains a number of errors. But as it is to be reprinted in a revised form in a pamphlet on *The Nestorian Monument*, it is hardly worth while to mention here the corrections in detail. This pamphlet will also contain the Chinese text and English translation of this Chinese monument of early Christianity with special reference to Mr. Frits V. Holm's expedition and preparation of a replica of the tablet, and other notes of interest on the early Christian sect known as Nestorians.